



**AFRICA 1961
AND WHAT OF TOMORROW ?**

africa

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APRIL - MAY - JUNE 1961



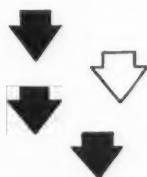
Top Center: "...Never did all the peoples of the world search with such avidity for true comprehension and friendship..."



Bottom left: 28 African States were represented at the...

AFRICA

1961



"IN ORDER TO ATTAIN THE GREATNESS to which it aspires, African civilization must use its moral strength, its patience, its tolerance and industry. Never has such a difficult task fallen to women . . . You should be proud to have such a mission to fulfill for the progress of humanity."

This message was addressed, last December, by His Majesty the Emperor of Ethiopia, to delegates taking part in the Addis Ababa seminar on "The Participation of Women in Public Life," and, through them, to all the women of Africa.

The great problems that affect the life of the African woman, her dignity and her role in society, were seriously discussed during the seminar. Sister M. Andre du Sacre Coeur, sent as Observer by the "World Union of Catholic Women's Organization" gives us an account of the discussions in the following pages.

The promotion of the African woman should be a source of great joy to us; and we should do our utmost to support the feminine elite of Africa in their generous efforts towards the education and advancement of their less privileged sisters. The delegates at the Addis Ababa seminar spoke of the need

for more qualified teachers in Africa. Could we not add . . . a greater number of lay apostles and competent religious too — teachers, nurses, social assistants — capable of giving, over and above the indispensable instruction, a solid and profound Christian education to the women who, today, are shaping the Africa of Tomorrow.

. . . and what of tomorrow — if we do not bring to bear on the side of Good our share of prayer, of generosity, of love even to self-sacrifice, in what may well be the decisive hour for the Church in Africa?

. . . "Never did all the peoples of the world search with such avidity for true comprehension and friendship . . ." said the Empress in her message to the delegates participating in the seminar at Addis Ababa.

Comprehension . . . friendship . . . that is what is expected of us by those we want to help, for whatever we do will be effective and valuable only in so far as it is inspired by true love.

"There is but one error and one misfortune in the world," said Bernanos, "and that is not to love enough."

Sister Jacques de Compostelle, W.S.

africa

1961

APR. - MAY - JUNE

Sr. Jacques deC

Editor

Charles R. Hawk

Lay-out, Art

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SEMINAR

ON THE PARTICIPATION OF WOMEN IN PUBLIC LIFE

THE UNITED NATIONS SEMINAR, held at Addis Ababa in December 1960, will have proved to those who might have doubted it, that African women are capable of making a study of their own problems. For twelve days and under difficult conditions, women delegates from 28 African States, joined by two male delegates from Mauritania and the Comoro Isles, took part in most interesting discussions. Following the program proposed by the United Nations Secretariat and without unnecessary digression, they treated, with great discretion and precision, the delicate points that hinder the full development of the African woman as woman, wife, mother and citizen.

Most of the members of the Royal Family present in Addis Ababa, many Government officials and Ethiopian notables, not to mention well-known Africans from other regions and Americans and Europeans residing in Ethiopia, assisted at the opening session to hear Her Imperial Highness Princess Tenagne Work welcome the delegates and observers.

Then the Chairwoman, Mrs. Senedou Gebrou, Member of the Ethiopian Parliament and wife of the Vice Minister for the Interior, read the Messages sent by His Majesty the Emperor and Her Majesty the Empress.

After the meeting, His Excellency the Minister of Information introduced me to his elegantly dressed young wife, who greeted me charmingly in fluent

English. Alas — only a few days later she was to become a widow . . .

From start to finish the discussions were conducted in a serious, courteous atmosphere. In what manner did African women participate in the public life of their country? What obstacles did they face? How did they overcome them? Were their efforts successful?

The exchanges concerning various experiments conducted in various regions, their failure and its causes — or their success — all told with charming directness, were proof of unquestionable civic maturity and of the ability of the feminine elite to play an important and beneficial role in the political life of their countries.

On Wednesday, December 14th, most of the delegates were at first unaware of the uneasy atmosphere reigning in the city. Their hotel was only a few hundred yards from the Conference Hall, and they had not seen the military patrols on the streets, the police barricades on the more important boulevards, the cut telephone lines, etc.; and their lack of knowledge of the Amharic language kept the contradictory and sometimes fantastic rumors from upsetting them. During the afternoon, news was given of the attempted revolt, but the area still seemed calm.

The following day, anxiety and even a beginning of panic seized some of the delegates when gunfire began to be heard near the hotel. Quite understand-

Africa's "cream of the crop" give serious consideration to the continent's gravest problems.



The graceful and colorful national costumes donned by the majority of the participants at the opening session added elegance and distinction to the scene.

ably, these women feared they might be accidental victims of the fighting, and their thoughts turned at once to the families they had left in their own countries. Nevertheless, almost immediately their courage and common sense reasserted themselves, and, resolving to keep as calm and collected as possible, the delegates decided to continue their meetings as scheduled.

Since most of the delegates and observers were staying at the Ras Hotel, Mrs. Grinberg-Vinaver, head of the Woman's Commission, and Mr. John Humphrey, Director of the Rights of Man Division, representing the Secretary General of the United Nations, decided that the meetings could be held in one of the hotel rooms. There the group studied questions concerning education, beginning with those of school education from kindergarten to university. These problems are especially acute in certain regions where many children of school age have no opportunity to go to school because of the lack of buildings and qualified teachers. However, the delegates also pointed out that a child's education begins before birth, in the sense that a happy home life, based on the parents' mutual respect and affection as a result of the free choice of a spouse is an important factor in the harmonious development of a child's personality.

They also pointed out the importance of providing educational facilities for those who can not, for

some reason, attend normal classes, or for those who must leave school when still young. The need for adult education was also emphasized. It was a revelation to see how these women, instead of considering the Government as alone responsible for their children's education, were quick to propose practical means of combatting illiteracy. In their estimation, it is possible for African women, by personal initiative and with the cooperation of their entire village, to build and equip village schools, of which their countries are so much in need. This is already being put into action in several regions, wherever qualified teachers may be found. This, of course, is the most important point, underlined several times during the meetings: the need for qualified teachers to give to Africa the technical and professional men and women it needs.

Later discussions were devoted to the legal, religious and social obstacles hindering the participation of women in public life. Particular attention was given to the various modes of family life, much of it based on ancestral customs. Many of these customs are good in themselves, but are not adapted to modern living and entail a great deal of suffering for educated women conscious of their personal dignity and responsibilities. In this connection, the problems of forced marriage, the dowry, polygamy, and the obligatory re-marriage of a widow to a relative of her deceased husband were discussed intelligently and

Delegates representing many races and countries met in Ethiopia to study together woman's active role in public life.



The problems confronting the African Mother and Child merited attention and concern.

SEMINAR ON THE PARTICIPATION OF WOMEN IN PUBLIC LIFE ...

simply by these delegates who know by experience what suffering they bring.

Solutions were proposed which, without overthrowing the ancestral system, would allow the African woman to make the most of her capacities, in a family of which she would be a full partner, having freely chosen her husband, and where she would enjoy the affection and esteem of all.

The participants were unanimous in calling for the suppression of child-marriages (under 15 years), marriage by exchange (a girl from one family being "exchanged" for a girl from another family, without their being consulted), and forced marriage. They demanded that every woman have the right to choose her husband, and that the widow's rights be respected. They also asked that the dowry be diminished, for in many cases it hindered love matches between young couples; and that the husband no longer have the right to sue for divorce because of his wife's sterility or her lack of education. As for polygamy, the delegates urged that a family code be drawn up to protect the first wife against any attempt of the husband to contract other polygamous marriages.

The discussions that followed were devoted to the role of the educated woman as regards her less-privileged sister, and to the important help that various organizations can give to improve the present day situation. The F. A. O. (Food and Agriculture Organization), UNESCO (United Nations Educa-

tional, Scientific and Cultural Organization), UNICEF (U. N. International Children's Emergency Fund), I. L. O. (International Labour Office) and local organizations can do much to make African women realize the importance of their participation in the public life of their countries, for their children's future depends largely on the decisive steps now being taken all over the continent.

The discussions brought forth many qualities which all the delegates have in common: all are intelligent, with inquiring minds, desirous of helping their countries to progress. A high degree of culture, strong personalities, qualities of leadership, and unusual speaking ability were shown by several . . . To name a few women: Mrs. Radaody-Ralarosy, lawyer at the Court of Appeals of Tananarive, Madagascar, whose son is preparing to become an officer at the renowned French military school, St. Cyr — Mrs. Awa Keita from Bamako, Mali, who brought medical proof of the harmfulness of excision and caused a resolution to be adopted asking for its abolition—Mrs. Sivomey from Togo, whose remarks were outstanding for their aptness. Other young delegates expected to exert a great influence on the destinies of their respective countries are: Mrs. Ki-Zerbo, Professor at the National High School of Ouagadougou (Upper Volta) — Mrs. Sita, editor of a Brazzaville newspaper — Miss Stella Abakat, from Ghana, who has just finished her law studies in

... Solutions were proposed which, without over-
 theboard, the women could allow the
 African woman to make the most of her capacities,
 in a family where she would enjoy the affection
 and esteem of all . . .

Photo: White Fathers, Belgium



All look upon divorce as an evil, especially because
 it is so harmful to the children . . .

London—Miss Benallal from Morocco — Mrs. Neila Ban Ammar from Tunisia, etc. Nor can I forget Mrs. Yacouba Djibo from Nigeria, who arrived in the middle of the session (events having held her up at Djibouti) with her baby girl, a few months old but already beginning her participation in international affairs! All of the delegates should be mentioned, for each contributed her full share to the success of the Seminar, and each will certainly strive to have the resolutions of the meeting take concrete form in the legislation and everyday life of their countries.

Because of political events, the program of receptions and outings was cancelled. However, on the first day a garden-party assembled all the participants at the residence of Her Imperial Highness Princess Tenagne Work, and the Ethiopian dinner scheduled for noon on Wednesday was not called off in spite of the revolt that had taken place that very morning. In addition, on the last afternoon, a reception was held at the Jubilee Palace. His Majesty the Emperor and the Prince Imperial were in uniform, but the Princesses were in deep mourning, for Princess Sophia, daughter of Princess Tenagne Work and granddaughter of the Emperor, had lost her husband a few days earlier, killed along with other important notabilities — an event which saddened the entire country.

A scheduled evening of Ethiopian folklore had also been cancelled, but the delegates spent their free Sunday preparing and giving a selection of their na-

tional dances. As Mrs. Ki-Zerbo said in her presentation of the evening, the culture of a people manifests itself in many ways, but especially in its music, its songs and dances. This almost impromptu performance turned out to be a choice artistic entertainment, revealing the musical and choreographic talents of the Sessionists.

On Christmas Eve an intimate little tea-party grouped the few Sessionists still remaining in Addis Ababa (those awaiting their planes for the South or the West) at the home of Miss Mary Tadesse, one of the representatives of the Ethiopian Government at the Seminar, and sister of Mr. Mamo Tadesse, Vice Prime Minister, who, although arrested with the other Ministers, had miraculously escaped death at the hands of the revolutionists. Seeing the Crib in the drawing-room, these representatives of African womanhood thought they could not do better than to sing the birth of the God-Child, and Christmas carols in English, French and various African languages ascended from that Ethiopian home, to praise and thank God for His mercy towards men. Our last meeting ended with a hymn uniting all of Christian Africa: the Africa which has been Christian for centuries, and the Africa which is bringing to the Church the vitality of young nations.

Sr. Marie Andre du Sacre-Coeur, W.S.
 Observer from the W. U. C. W. O.

(World Union of Catholic Women's Organizations)

OUT OF THE BLUE

ASMARA

SUDDENLY THE SUN CLIMBED THE HORIZON, lighting up the rocky plateau over which we had been flying from the moment the plane entered the Ethiopian sky; a sky of pure blue, with only a few scattered white clouds. Few villages could be seen and the region seemed little inhabited till we came in sight of a gleaming white town whose broad streets were lined with palm trees—ASMARA.

His Excellency, Bishop Asrat, Ethiopian Exarch of Eritrea, had been informed of my arrival, and one of his priests awaited me at the airport. We went immediately to thank His Excellency, who still remembered the White Sisters' stay in Addis Ababa from 1942 till '46. Bishop Asrat was then secretary to the Exarch of Addis Ababa, and as such attended to their affairs; he even remembered their names!

Asmara has two Bishops: Bishop Asrat of the Ethiopian rite, and Bishop Marino of the Latin rite. The former is still a young man, very open to modern ideas. The latter is 80 years old. "When I arrived here more than 50 years ago, there were only huts like those you saw on the hill. Now everything is lovely and big — and the town looks very nice, don't you think?"

And it is true — Asmara is a beautiful African town, with a temperate climate, because of its 7,000 feet altitude.

The Verona Sisters have many houses in the region and their works are flourishing. Their school counts a thousand girls, of whom the majority are Tigrina, the most numerous of the different peoples of that country. The language is a little different from the Amharic, the official language of Ethiopia, but the characters are similar and it amused me to

see little girls, 6 and 7 years old, trace, on the blackboard, those characters of intricate design.

A boarding school houses the girls who come from afar, among whom are two daughters of an Arabian king, whose Queen, an Ethiopian, has entrusted her daughters' education to the Sisters. The two girls wore dresses of gold brocade . . . There are also pupils belonging to rich Aden families, some Moslem, some Copt, others Catholic.

Quite near at hand, the Verona Fathers run a secondary school with more than 1,000 pupils. When I arrived there the Father Superior was giving out the class marks, and the pupils held out both hands to receive their reports after the manner of ancient African courtesy.

The Fathers also have an Ethiopian rite seminary, where I went for Sunday Mass. Before Mass the Psalmody was accompanied by drums and the *tenatiz*, a brass musical instrument with metal discs whose sound resembles that of Spanish tambourines.

These 106 seminarists will later go to the Ethiopian seminary in Rome in order to continue their theological studies.

On one of the hills of Asmara stands a university, just recently inaugurated. It is due to the courageous initiative of Sister Marianoro, Doctor in Literature and Education, who is striving to give Eritrea a higher education of the best quality. The university has the same curriculum as Italian Universities. Opened only this year, it has 140 students—boys and girls—4 of the girls coming from Eritrea. Nearly all the girls study letters, philosophy, education, foreign languages and literature. However, 10 girls



The Verona Sisters' school in Asmara counts a thousand girls.



Left: The Verona Sisters' School in Asmara.

Right: Sister Roncalli, the Holy Father's Niece with some of her orphans.

OUT OF THE BLUE **ASMARA**

and most of the boys take economics and commercial courses.

The school for Engineers counts 12 boys and an Israelite girl. After three years at Asmara, the students will bring their study cycle to a close by presenting a thesis on a subject concerning Ethiopia, before a university of Italy, which will honor them with a Doctor's degree.

From the top of the hill which dominates Asmara and on which stands the new Coptic Church, one has a general view of the town, the schools run by the Fathers and the Sisters of Verona, and the new hospital. This latter is an entirely modern edifice, equipped throughout with the latest facilities. It was built by the Government, for the old hospital, standing quite near at hand, had become inadequate. But even so there is not sufficient room for all the patients who come, sometimes from afar, to be cared for by the Sisters. Attached to the hospital is a nurses' school where several Eritrean novices are students, for the Sisters have a Novitiate open to young Ethiopian girls. There are already 40 professed Sisters, who

form part of the Congregation of the Sisters of Verona. About 15 novices, 14 postulants and numerous aspirants are preparing to join them.

My sojourn in Asmara ended with a visit to Mai Edaga (which means "water enough") about 24 miles from the town. The road zigzagged around the mountain and I noticed that the country is little inhabited — but then how could one cultivate rock? It is here that Satan might have said to Our Lord, "Command that these stones be made bread," for there are stones everywhere, stones of all shapes and sizes. A few villages, however, cling to the mountain side or are perched on its summit. I would have liked to photograph them but it would have been useless, for there would be no means of distinguishing those houses of stone or earth from rocks of exactly the same tint.

Mai Edaga is a lovely village of 3,000 inhabitants. It stretches far on all sides and its houses are rather scattered, except in the centre where the church, a few shops, the village chief's house and its adjoining buildings, the Sisters' school and the dispensary are

In Mai Edaga, the women are dressed in long robes similar to those worn by Kabyle women, and like them they carry heavy burdens on their backs.



grouped together. Three Sisters of Verona teach 200 boys and girls in their school. The population is poor and often each child has only one respectable garment, but the Sisters are indulgent as regards dress. Sometimes however, a dress may be too dirty to wear in class, so the pupil goes and washes it and dons it immediately: it doesn't matter if it is wet — at least it is clean, and the African sun will soon dry it anyway. So he comes back, very pleased with himself and says, "I'm clean now — please let me come to class."

In the dispensary Sister Rufina cares for 190 to 200 patients each morning. Sister Rufina is now 48. Two years ago an operation left her infirm for the rest of her life. She walks with the help of a cane, but only with great pain. Her courage, though, overcomes all her difficulties. In the afternoon or at night, when she is called, she goes off on a mule to care for those patients who cannot come to her.

We accompanied her on a visit to a few families in the village and one could easily see the love and veneration they have for her — Christians and Mos-

lems alike are her friends — they tell her all their troubles—for does she not care for and console them, renew their courage and often restore their health?

At Mai Edaga as in the rest of Ethiopia, the women are dressed in long robes which remind one of the costume of Kabyle women. They, too, carry heavy burdens on their backs — jars full of water, and great bundles of sticks. In the towns—Asmara, Addis Ababa—they wear more elegant robes and when going out drape themselves in a wide length of muslin which covers them from head to foot. Often this veil is bordered with artistic designs in vivid colors, adding elegance to grace.

At Asmara—in fact throughout all Eritrea—new religious communities have settled recently and with great zeal devote themselves to the diverse peoples—Tigrins, Gallas, etc., with the sole purpose of rendering service by looking after the sick, educating and instructing the children and bringing them to the knowledge of the goodness and love of God.

Sister Marie André du Sacré-Coeur



"Sister Josianne (Marlene Kartes of Chicago) and I had the honor of being photographed with His Eminence Cardinal Ritter at the reception held at the North American College in Rome." Photo: United Press International, Rome.

A FAIRY TALE COMES TRUE...

JANUARY THE 8th was a typical African equatorial day with temperatures of 80 to 85 degrees in the shade. We had just finished saying good-bye to some of the 55 Sisters (from all parts of Buganda), who had gathered for the annual retreat. All were speculating on what the future might hold in store for us, especially in such troubled times. Naturally we were reminded that a Missionary must be ready for anything, and above all must have that spirit of faith which, as Cardinal Lavigerie, our Founder, said in quoting Christ, can move mountains. Still, who would have thought that in the three o'clock mail delivery (pickup is the word, for we must go daily by bicycle about a half mile to the Post Office) there would be a telegram from Reverend Mother telling me to be in Rome by January 16th for the consistory, when His Holiness would make Arch-

bishop Ritter a Cardinal! Fortunately, 25 miles north of our busy mission of Kisubi, is situated the most important town of Uganda, Kampala — a small-scale New York with a contrast of poverty and riches, well-being and misery, modernism and a tenacious holding-on to tribal dress and customs. To the south is Entebbe, a residential city having the largest and most attractive airport in East Africa, in addition to extensive port facilities for passenger and commercial traffic, along the historical and enchanting Lake Victoria.

Our green "carry-all" was soon speeding in both directions that afternoon, not for the transport of the sick or in search of a vital drug as is often the case, but for emergency passport formalities, yellow fever injections and a plane reservation. There seemed some hope of having everything ready by

Mrs. A. Smith from Indianapolis, Ind. and Sr. Demetria (Angela Smith) missionary from Kisubi, Uganda, met in Rome for the 1960-61 year. Mrs. Smith is the wife of the Archbishop Ritter of St. Louis, Mo. a Prince of the Church.



Friday — except the plane reservation; at the airport they said, 'Not before the twentieth!' We stormed Heaven with our prayers and they can do wonders no matter where you are . . . At midnight January the 12th I was a passenger on the jet Comet which took off from Entebbe for Rome and I was filled with joy, wonderment . . . and sorrow.

For it was then that I realized that three years of mission life had made my life one with that of my Sisters and the Africans. Although I kept reminding myself that no one is indispensable, the facts were there: an already overburdened Sister would be obliged to take over the sick allotted to my care, there would be one less to help at the dispensary each week, to make those frequent business calls and friendly visits to the village families. The hospital staff and the women's club would have no English

lessons for a while and I too would miss those exhausting attempts at teaching the girls to ride a bicycle, each Sunday afternoon.

In addition to our evergrowing hospital and dispensary, Kisubi possesses a day and boarding school with a total of nearly four hundred girls. About as many boys are taught by the African Brothers under the direction of the parish priest. African Sisters conduct a "mugigi" class for those children who cannot go to village schools. In these classes they are given catechism instructions in preparation for their first Holy Communion, and are also taught to read and write. Years ago it was the only form of education known in Africa. One also finds the large beautiful campus of the Christian Brothers' college, and farther down the road stands a technical college where trades such as tailoring, mechanics, carpentry,

... "On January the 12th I was a passenger on the Jet Comet which took off from Entebbe for Rome."
Photo: Central Office of Information, London



A FAIRY TALE COMES TRUE... (continued)

etc. are taught. And that is not all . . . The Sisters of St. Peter Claver run their own large modern printing press with the assistance of an African personnel. They print Catholic books, papers and magazines for all Uganda and several newspapers have their central offices in the vicinity. On top of the highest hill in the area stands the larger of Buganda's two junior seminaries. What with all these Institutes plus that of the novitiate of the African Sisters of Mary Reparatrix, we are able to boast of nine chapels where the Blessed Sacrament is reserved, all within reasonable walking distance of each other. You can well imagine the beehive atmosphere at Kisubi! The whole mission gives testimony of a sincere and deep missionary spirit and is a tribute to the universality of the Church which brings about the generous cooperation not only of peoples of

different nationalities and races, but also of different religious organizations working together as one, intent on giving greater glory to Almighty God through the progress of the Catholic Church in Africa.

Within less than ten hours the African heat was just a memory and I descended to Rome's 45 degrees fahrenheit with only excitement to warm my blood under my white cotton habit.

The elevation of an Archbishop to the Cardinalate is actually a series of events or ceremonies lasting a week. Not being able to restrain myself, I talked two of my Sisters into going to see the Cardinal-elect the day before it all began, and during the course of our cordial visit, His Eminence calmly asked if I had seen Mummy. "What! is she here?" With that life began to fairly jump! and a short time afterwards I was in the arms of my own dear



"Men may come and go, but I go on forever . . ."
Near KISUBI mission with its busy, beehive atmosphere, lies historical and
enchanting LAKE VICTORIA, in Uganda.

Photo: Central Office of Information

mother, tears of joy expressing what words could not. God be praised! We spoke of the whys and wherefores of our being where we were, and mother's comment was: "Preparations for a trip to Rome with Cardinal-elect Ritter and obtaining my first passport, took some effort, but I would gladly go through it again for blessings such as these."

Monday, January 16th, the official "biglietto" was brought to the Cardinal-elect and the impressive ceremony of congratulations and kissing the new Cardinal's ring took place. Reverend Mother Mechtildis attended with me and was happy to make the acquaintance of Cardinal Ritter, who had been Archbishop of my hometown, Indianapolis. Other friends were also present . . . my former pastor and Sister Andrea, now administrator of the Hotel Dieu in El Paso, Texas, formerly Superior of St. Vincent

Hospital, Indianapolis, where I was employed prior to my entry into the White Sisters. These were among hundreds coming from Indianapolis and St. Louis for the consistory.

On Tuesday a private consistory was held for ecclesiastics only, but you can be sure that people coming all the way from America to the Holy City were not going to spend all the free time of an already charged schedule just sleeping. By no means! and Reverend Mother allowed me, with a companion, to enjoy the sight-seeing tours right along with my mother and friends. One outing was all the way to Assisi to see the birthplace of St. Francis.

On Wednesday there was the conferring of the Mozetta and Biretta upon the four new Cardinals by the Holy Father himself.

On Thursday morning His Holiness officiated at



Left: January 12th . . . "Within less than 10 hours, Central Africa's 85 degrees became only a memory as I descended the fahrenheit scale to Rome's 45 . . . with only my excitement to warm my blood under my white cotton habit."

Above: Sister Demetria finds a busy missionary life in Kisubi no fairy tale, but a happy reality.

A FAIRY TALE COMES TRUE... (continued)

a 2½ hours ceremony during which the Cardinals were given the cloak and Cardinal's hat. The kiss of peace was given by the Holy Father and then by the other members of the Sacred College. Following this they were led to their seats among those of the other Cardinals of the Sacred College.

Friday evening all the members of Cardinal Ritter's party were gathered once again—this time for a private audience with the Holy Father. His jovial and familiar talk had to be translated for us, yet the language difference was no barrier, for his warming smile and fatherly manner showed his sincere affection for us.

Saturday was the climax . . . with a breathtaking reception held at the Cardinal's official residence here, the North American College. He was his usual

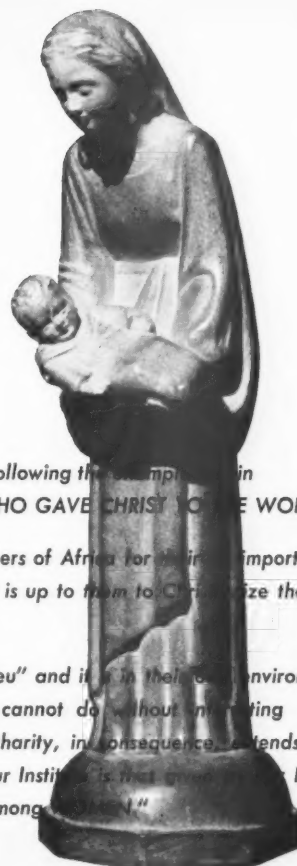
kind, gracious and humble self, permitting even the photographers to impose upon his time.

Everything must come to an end, and so Sunday afternoon, Sr. Josianne and I took Mother to the air terminal — a mad dash, for Mother had set her heart on seeing the Holy Father recite the Angelus with the crowd in front of St. Peter's as he does each Sunday at noon. A comprehensive taxi driver and our guardian angels accomplished a small miracle, and we slid into the terminal just in time to get aboard the bus . . . which drove us to the airport. Later, watching the giant TWA Comet fade away in the hazy afternoon sun, I thought of another plane that would soon carry a very happy and grateful missionary back to her home in Africa.

Sister Mary Demetria, W.S.



THE WHITE SISTERS AND THE AFRICAN WOMAN



*Cardinal Lavigerie wished us to be apostles . . . following the example in
the footsteps of MARY WHO GAVE CHRIST TO THE WORLD . . .*

*We must carefully prepare the future mothers of Africa for their important
role in the education of their children: it is up to them to Christianize the
family, that vital cell of the Church.*

*But these women belong to a particular "milieu" and it is in their own environment
that we must approach them; this we cannot do without identifying
ourselves in all that concerns them; our charity, in consequence, extends to
the whole society, though the precise aim of our Institute is that given by its Founder:
"WOMEN APOSTLES among the AFRICAN WOMEN"*

SABLEWORK & MINASSI

go to school in ETHIOPIA

WHEN I CAME ON TO THE PLAYGROUND, Minassi's hand shot out and his little bow was accompanied by a happy greeting of "T'nistling." Minassi is one of the little boys of the Pre-school department of Nazareth School in Ethiopia. After three years of playing and learning his ABC's in English and Amharic, the national language, he will start second grade in another school. His sister, Neguest, is more fortunate because she will be able to continue her studies with us through the twelfth grade. At present she is in the new first-grade building whose three stories, located on a hill, overlook the entire city of Addis Ababa.

As I wandered among the pupils I came upon a group of eleventh-graders. One in particular caught my eye . . . Sablework . . . a veteran of the school, having started with us ten years ago. At that time sixty small grammar school pupils and five teachers were housed in a building familiarly called "The Barracks." They were happy to be getting an education in any type of building, but the Daughters of Mary, who were entrusted with a teaching mission in Ethiopia, dreamed of larger, permanent quarters. These dedicated teachers prayed and worked until they finally saw two modern buildings three stories high rise on land generously donated by His Imperial Majesty, Haile Selassie I.

Today Nazareth School has over 900 pupils, taught by an international staff of 39 teachers. In fact, one of the interesting things about teaching here is that the school is a small United Nations with pupils of many national groups including several types of Ethiopians, Armenians, Italians, Indians, Greeks, Chinese, Canadians and Americans. The complete adaptation to their environment, will help European and American children solve any problems of segre-

gation they may have to face later on in their own country.

In the Pre-school Department, Minassi divides his time between his studies, singing and play. From the first grade up, English is the language of instruction, with one period a day devoted to Amharic. The Government schools also follow this plan. However, the time is fast approaching when grammar pupils will be taught in Amharic with English as the second major language. This transition will take place (in Government schools) as books and teachers become available. English will still be emphasized as the second language so that pupils will not be handicapped if they require further training in English or enter professional fields where English is a necessity.

At Nazareth School the major portion of the text books and methods are British. This is largely because of the many students who have attended colleges abroad, preparing themselves for the British General Certificate Examination as a standard of Achievement. Courses of study include Moral Teaching, English, History, Geography, Mathematics through Geometry and Trigonometry, Science, French and Amharic. When His Imperial Majesty inaugurated the school in 1959 he noticed the empty laboratory and immediately donated \$10,000 (Ethiopian) to equip it. The science courses now have the latest equipment available.

The major obstacle to our girls' completion of their secondary studies is marriage. Many start school late and reach the marriageable age of sixteen when only in the ninth or tenth grade. If Sablework's family does not arrange an early marriage for her, she may go abroad for her higher education or continue her studies in the University College of Addis



NAZARETH SCHOOL, in Addis Ababa, has over 900 pupils and is taught by an International staff of 39 teachers.
Photo: Sister Marie-Andre du S.C.



Modesty, grace and good taste characterize the modern youth of Ethiopia.

Ababa. As the capacity of the College increases, more girls will be educated at home. Graduate work, however, will require outside assistance for some time to come.

Minassi will prepare himself either for Engineering, Teaching, Agriculture or Government work. Sablework will be sought after in the teaching and nursing professions . . . though today secretarial work is luring many young women into the commercial fields. Shortages of qualified individuals exist in all fields, so the intelligent, industrious Ethiopian student can look forward to a bright and prosperous future.

Nazareth School's primary purpose is to prepare its students for the problems facing them in a rapidly changing society. Denominational religion is

not taught in the classrooms but the students are taught basic moral concepts in daily Moral Teaching Classes. It is hoped that these classes, coupled with the character building which should be a part of any class, will develop high ideals in the students. Our purpose will be achieved if this generation can pass down the religious and social benefits of a good Christian education to their children.

The Sisters of Charity, the Sisters of Angers and the Christian Brothers also conduct schools in the Capital, giving Catholics and non-Catholics alike the much sought opportunity to be educated according to the Christian principles of wisdom and progress.

Ellin Spurck
Teacher in Nazareth School

LAND OF **HOSPITALITY**

True to their oriental heritage, the Ethiopians are sociable and lovers of tradition. Here a large group celebrates the feast of St. Michael with song and dance.

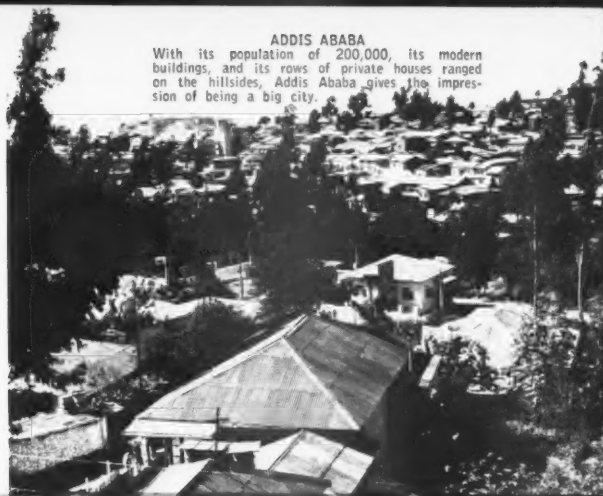


EVERY COUNTRY,
EVERY RACE,
EVERY NATION,
POSSESSES ENOUGH GOOD
TO MAKE IT WORTHY
OF OUR LOVE . . .

A FOREIGNER IN ETHIOPIA is a foreigner and a stranger — but he is also a guest and a welcome guest. He is a foreigner, first, because his color is usually lighter than the Ethiopians', who are of a semitized Hamitic race.

And then, the language! The foreigner hears many languages throughout the empire, but to his untuned ear, they all sound like Amharic, which is the official language of the country, and which is of Semitic origin. If he visits some of the Coptic Churches, he will hear another; the classical Ge'ez (pronounced "Gaze"). In daily contact, the visitor may soon pick up a few words of Amharic: "good morning," "What time is it?" etc. — but he will probably seldom understand the answer! When Ethiopians meet, they greet each other effusively, inquiring after each other's health and thanking God with each answer: the questions and answers are so rapid, spontaneous and plenteous that the hapless foreigner gets lost somewhere in the middle!

About this time still blissfully unaware of the real complexity of his problem, he will seek to enroll in a beginner's class in Amharic. He may simply decide to join the children in a government or private school . . . there being few adult language classes available. He will find his fellow-beginners of the ABC age chanting in unison the 273 letters of this ancient language, each letter carrying eleven different forms. Along the country-side groups at the same level will gather under low flat-topped umbrella trees or under the wide spreading branches of the fig tree, while the local priest sits before them, equipped with his



ADDIS ABABA
With its population of 200,000, its modern buildings, and its rows of private houses ranged on the hillsides, Addis Ababa gives the impression of being a big city.

fly-whisk . . . a white-haired horse's tail . . . a firm and vigorous teacher. However, even if the foreigner finds a course for adults, it is unlikely that he will persevere or succeed, and so he will very probably turn to the aid of a translator!

He faces another problem if he asks the time, for what would be seven o'clock elsewhere is one o'clock Ethiopian time, and so on through the day! And the calendar? Christmas comes on January 7th, New Year's Day on September 11. When he thinks it is 1961, it is actually 1953: the calendar in use in Ethiopia is the Coptic calendar, based on the ancient Egyptian. It has twelve months of thirty days each, with five extra days in an ordinary year and six in leap year. The year is called "zamana," and is part of a cycle of four, each bearing the name of an Evangelist: Matthew, Mark, Luke or John. The extra day every four years is added to Zamana Lukas.

The Ethiopians are sociable and friendly, keeping the traditions of their oriental heritage. Most likely the visitor to Ethiopia will be invited to enjoy the hospitality of their homes on the occasion of one of the national holidays such as Timket, Epiphany, and a day of ritual bathing in memory of the Baptism of Our Lord, or Maskal, the Feast of the Cross, which closes the rainy season, or else a family gathering for a Baptism or wedding. Sometimes one of these feasts, like a wedding, will take place in a huge tent erected outside the home. The bride and groom with their party remain on a little stage, with the guests facing them, seated according to the honor given the host by the presence of each. A great



The Most Reverend HALLE MARIAM
Bishop of Addis Ababa, Ethiopia

"Ethiopia, counts 120,000 Catholics out of a total population of 15 million. The future however is full of promise. Vocations to the priesthood and the religious life increase steadily, especially in the Tigre, which has already given 32 priests to the Church. 17 priests have come from the region of Addis-Ababa, and Adigrat seminary counts more than 70 seminarists. The Catholics in general lead an exemplary family life."



"... The country is poor and not yet sufficiently 'mechanized.' Great weights must be carried... wood for the cooking and heating, straw for the roofs, etc... The woman has much authority in the family. Among the Christian poor, the husband works as much as the wife..."

Bishop Miriam

LAND OF HOSPITALITY (continued)

honor is to be "called up higher." The food may be familiar, in the form of certain fruits and vegetables, or unfamiliar like the large pancake-like injera, but all becomes a new experience for the foreigner with the addition of the Ethiopian pepper called berbera or else the special butter taste which runs through all the festive dishes.

The foreigner in Ethiopia soon becomes intrigued with its ancient culture. One of the first references to Ethiopian history is included in the "Periplus of the Erythrean Sea" written by an ancient unknown author, probably a Greek shipmaster, in which it is called Axum, after its capital at that time, and reportedly active in trade with the ancient civilizations. The stranger who evinces interest in such treasures will be heartily welcomed and honored by many Ethiopians, who take pride in the wealth of their unique obelisks and stone castles, their rock-hewn churches and natural fortresses such as the "ambas," flat-topped mountains with steep cliff sides, which can be scaled only by means of a rope let down by

the amba dweller — if he wishes the newcomer's company!

These ambas had many uses in Ethiopian history. In ancient and medieval times, they were used as prisons for members of the royal family who might have tried to occupy the throne. At other times they served as refuges during wars, especially when the Moslem Ahmed Gran, overran Ethiopia. Now, they are inhabited by Coptic monks.

As a fellow-citizen of a small twentieth-century world, the foreigner in Ethiopia finds friends with strange and unfamiliar pasts, but with similar and closely knit futures. The people of Ethiopia today love their splendid past and look forward to an even greater future, in which national boundaries will be no barrier to international understanding and brotherhood. May he who is today a stranger to Ethiopia soon become a friend — a close friend.

Roselyn Wasserman



The Catholic Press Association

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